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of black wine under a white paper. At nine years of age was given to masturbation. The dynamometer gave 46 for the left hand, 53 for right. Motility: gait awkward; speech stammering; writing good; knee-jerk exaggerated; had a simian agility since infancy. He walks often without consciousness of where he goes; this is one form of propulsive epilepsy; at certain moments there comes to him a desire to destroy everything, and often he does it. He does not believe in any religion. He sleeps uneasily; commenced to like wine at ten; was forgetful; smoked; liked gambling; is fond of striking; knows the criminal slang. His father was 44 at the birth of S. C.; his mother 50; his father drank much, but supported the wine, and was never in jail. The mother played much at lottery; his sister was mother of thirteen sons, all healthy, except one who died, disease unknown. He was studious in his four elementary classes; said he never had difficulty in learning. He reads the *Cronaca dei Tribunali*. He does not like the present system of government; would like the republican form. In infancy he suffered with *ematurie* and neuralgia.

*Le crime politique et le misonéisme.* CESARE LOMBROSO. Nouvelle Revue, 15 Fév. et 1er Mars, 1890.

This article, by one of the founders of Criminal Anthropology, shows some of the broader social aspects of the science of crime. While a certain freshness of experience brings enjoyment, suspicion and hatred of the new (misonéism) is deep-seated and characteristic in society and the individual, most so in the feeble and primitive. Innovators, reformers, geniuses are opposed, and, since even they do not escape this law, oppose each other. The same law pervades religion and pedagogy. Disregard of the misonéistic feeling in sudden and violent attempts at progress is anti-social and a crime. Revolutions are distinguished from revolts and seditions in being normal steps of advance; they do not excite conservative reaction; they have high aims and moral causes; they appeal to people of all classes; they reach success in spite of loss of leaders; they are rare and characteristic of advanced nations. Revolts and rebellions are the reverse of all these; society is not prepared for them, they are abortions. In doubtful cases society itself decides, by accepting or rejecting the attempted advance, whether the attempt is a revolution or a rebellion.

*Mittheilungen der internationalen kriminalistischen Vereinigung; Heft 1, Februar, und Heft 2, Juli, Berlin, 1890.*

The International Penal Law Association was founded in 1889; principally through the efforts of Prof. Franz von Liszt of the University of Halle. It will be seen from the principles advocated by the association (given below) that it takes the most advanced views in practical criminology.

The International Penal Law Association holds that crime and punishment should be considered from the sociological as well as from the juristic standpoint. Its fundamental propositions are: (1) The purpose of punishment is to oppose crime as a social phenomenon. (2) The results of anthropological and sociological investigations are therefore to be considered. (3) Punishment is one of the most effective means of opposing crime, but not the only one, and therefore should not be separated from other remedies, especially that of prevention. (4) The distinction between occasional criminals and habitual criminals is of fundamental theoretical, as well as practical, importance, and therefore serves as a basis for the determining of penal legislation. (5) Since the administration of penal justice and its execution have the same purpose, they should not be separated, for in addition the judicial sentence gains its content and meaning from the execution of the punishment. (6) As the restriction of freedom rightly takes first place in our penal